



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

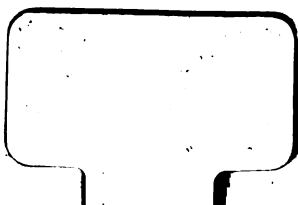
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



600058968%



A FEW PASSING IDEAS

FOR THE BENEFIT OF

INDIA AND INDIANS.

Fourth Series.

BY
MANOCKJEE CURSETJEE,
 MEMBER OF THE ROYAL ASIATIC SOCIETY, AND
 FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY OF ENGLAND, AND OF
 SEVERAL OTHER LITERARY AND SCIENTIFIC BODIES
 ON THE CONTINENT OF EUROPE.

"The first requirement of the Natives of India, is to bring about a change in relation to their ideas of morality, ways of thinking, and modes of acting in the ordinary affairs of life." (See page 48).



LONDON:
 PRINTED BY **EMILY FAITHFULL,**
 PRINTER AND PUBLISHER IN ORDINARY TO HER MAJESTY,
 VICTORIA PRESS, GREAT CORAM STREET, W.C.
 1862.

200

1

2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

45

46

47

In the possession of the
British Museum
A FEW PASSING IDEAS

FOR THE BENEFIT OF

INDIA AND INDIANS.

Fourth Series.

BY

MANOCKJEE CURSETJEE,

MEMBER OF THE ROYAL ASIATIC SOCIETY, AND
FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY OF ENGLAND, AND OF
SEVERAL OTHER LITERARY AND SCIENTIFIC BODIES ON
THE CONTINENT OF EUROPE.

"The first requirement of the Natives of India, is to bring about a change in relation to their ideas of morality, ways of thinking, and modes of acting in the ordinary affairs of life." (See page 48.)



LONDON:

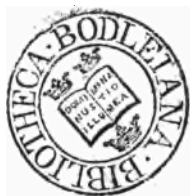
PRINTED BY EMILY FAITHFULL,

PRINTER AND PUBLISHER IN ORDINARY TO HER MAJESTY,

VICTORIA PRESS, GREAT CORAM STREET, W.C.

1862.

260. g. 507.



PREFACE.

“WHEN young and wild, in my *green* days,” I wrote to a Native friend of mine, “I was treading the way to ruin—stood on the precipice of perdition—by occasional indulgence of some of our national vices; but I had some real friends who were watching my movements; they administered sharp rebukes on my occasional foibles; and which had the effect of snatching me from my doom, and enabling me, by their precepts, and by their examples, which I paid attention to, to come to the right path of thinking and acting. I now recall with pleasing satisfaction some of the adventures of my life of upwards of a quarter of a century past, and to assure you that but for the benefit which, under God’s blessing, I enjoyed, of being associated with not only some of the leading European members of the Bombay society, but also some good men among them; and, but for acting to their council, and imitating, as far as I was able, their example, I should have grown as bad as, perhaps worse than, some of the body of our countrymen, whose misdemeanours I occasionally speak of so tersely. It was on

this I founded and promulgated my views on educating our countrymen. Educate them how you will it would seldom or ever tend to bring about a thorough change in their national habits, ideas, and feelings, unless they are removed in their infancy from their family and domestic influence, and placed at a seasonable period of life in contact with those whose conduct and character command their respect and admiration."

The following selection of my correspondence will be found to illustrate my views aforesaid on education in general, and female education in particular, among the Natives of India, in view not only to Anglify their minds, but their feelings also—or, in other words, to raise them intellectually, as well as morally, to the English standard.

I had this printed like my former series of ideas for the information of those who take a real interest in the subject I have ventured upon treating, according, of course, to my light and conviction of the same, though with every diffidence to those mature in knowledge and experience who may differ with me thereon.

M. C.

ATHENÆUM, LONDON,
15th August, 1862.

CONTENTS.

PART I.

	PAGE
Correspondence with the late Hon. Mountstuart Elphinstone, a name held in revered memory in India, and the Founder of the first Native Educational Institute in Bombay	1

PART II.

Correspondence with the late Hon. P. Drinkwater Bethune, Founder of the First Native Female School in Calcutta	9
--	---

PART III.

On the Moral Regeneration of the Natives of India, forming part of the Series of Letters addressed "to the Chairman of the Select Committee of Parliament to inquire into the operation of Act 3 and 4 William IV., cap. 85, "For the better Government of His Majesty's Indian Territories"	48
--	----

PART IV.

On founding the Young Ladies' Institute among the Parsees and other Natives of Bombay—an experimental one in his Family by M. C.	70
--	----

PART I.

From the HON. MOUNTSTUART ELPHINSTONE.

No. 1.

Albany, July 31st, 1843.

MY DEAR MR. MANOCKJEE,

I am a little ashamed when I find that I am answering your letter of 1st May, 1842, on the last day of July, 1843. I have some excuse in pleading that I waited till I had seen Dr. Wilson or received his book, neither of which has yet taken place. The next excuse of my remissness is always waiting till the time when the packet was to sail, and then forgetting it till I saw the departure of the steamer in the newspapers. I have to thank you for the pamphlet. I am delighted to see the continuance of your zeal for education and enlightenment as shown in your attention to that of your daughter. I sincerely hope she may live to be a bright example

of the advantage of such a system, and of the folly of believing that extensive knowledge is incompatible with feminine modesty and with the domestic virtues. You have seen Mrs. Somerville, and are prepared with a proof of the effects of the highest scientific attainments. I can imagine the gratification it will give you to see your son return to India with academic honours. You need not be alarmed, after seeing Mr. Everett, the American Minister, clamoured down by the young men at Oxford after he had been accepted by the senior part of the University for nomination as a Doctor of Civil Law. The ground was his being a Unitarian, but even in ordinary times a Protestant sectary would have been much more obnoxious than a Parsee, and in this instance the rejection was owing to the prevalence of the Puseyites, of whom no doubt you have heard more than enough, and who will have been deprived of their activity, either by defeat or success, before your son presents himself.

Believe me, yours very truly,

M. ELPHINSTONE.

To MANOCKJEE CURSETJEE, ESQ.,

Bombay.

No. 2.

Bombay, 30th November, 1843.

MY DEAR MR. ELPHINSTONE,

Your "*Mobaruck Dust Khut*" of the 31st July came by the mail before last, and I am sorry to find that you had not received till then the work on the Parsees, which I sent to you some months ago. Dr. Wilson, whom I mentioned to you in my former letter, I see has been travelling in Syria, but by this time he may have reached Scotland. His address is, "To the care of Dr. Brunton, Oriental Professor, University, Edinburgh;" and if you send him a line you will be sure to receive a letter if not a visit from him immediately. Your sentiments on my attempts at introducing female education among my family are highly gratifying to my feelings, but that gratification will be still greater when I shall see the example of such a beneficial object followed generally by my countrymen. Miss Burton—a lady of great talent, whose services have been engaged as governess, to teach my daughter English, geography, &c.—instructs also the daughter of our friend Sir Jamsetjee, and she speaks flatteringly of both her little pupils. But although she came out for the express purpose of instructing Parsee ladies

and children, circulated her terms of instruction, and she has been here now more than a year, yet she has not been able to increase the number of her little wards beyond the knight's daughter and mine. Sir Jamsetjee's daughter continued but for a short time her education in English, and abruptly left it off. The time has not yet come for the natives to value the blessings of education as they ought. The introduction of any innovation, however beneficial to their interest, but if in contravention to their pet idol—the monster—"custom," is sure to encounter every species of difficulties and opposition. Heaven knows what I have to encounter! There is, however, one consolation which the friends of the natives must always feel, and that is, that the mist of prejudice, so thickly settled in their minds, must eventually be dissipated,—by the rays of the sun of enlightenment which is now rising steadily, though gradually, over this benighted land,—but my metaphor must stop short here, or I might forget myself amidst the profusion of its feelings, and be lost amid a host of Orientalisms. I must now proceed to answer the other points of your letter. I think I have seen and learnt enough to know that the enlightenment and instruction of females, so far from putting them in a position prejudicial to the relation of their moral and social being, are the only bulwarks and safe-

guards of female purity, and the only way to promote the happiness of domestic life. Our inestimable acquaintance, Mrs. Somerville, whom you mention, though an anomaly among women, is proof enough that it is quite possible to unite the highest intellectual attainments with all the most feminine and domestic graces. I felt so much gratified in making her acquaintance when in Rome, that I shall never cease to be grateful to those who introduced me to her, and that if ever my daughter (D.V.) is able to read and write sufficiently enough to understand the same, and express herself freely, I will cause her to copy that part of your letter about Female Education among the natives of India, and send it to Mrs. Somerville. Oh! what a day of pride will that be to me, and of gratitude to Providence, if I am spared to see my son return from England with, as you say, "academic honours." I think the attempt of the young men at Oxford in clamouring down Mr. Everett (the American Minister) getting an honorary degree on the ground alone of his being a Unitarian, is narrow-minded and illiberal indeed. Such feelings were at one time universally tolerated, but confined now only to youths of inexperience, and will, it is to be hoped, vanish entirely by the time my son comes to England to contend for his letters. The thing, however, which discourages me most and

poignantly is that I am deprived of means pecuniary (by the reverse of my father's fortune) to enable me to keep pace with my inclination to make myself useful not only to my family, but also to my countrymen in general, by introducing such reforms in the former as might without much difficulty be imitated by the latter.

The destruction of my father's fortune, by his unfortunately procrastinated proceedings at law with Government, destroys all my hopes of that independency which I once pictured to myself. This misfortune led to my asking and obtaining an office under the Government, which I now hold, and which, though in point of honour and responsibility is great, and, by the way, the first of the kind conferred on a native of India, yet ill paid, I must confess, in corresponding ratio. My recent trip to England, though it certainly improved my mind and body, yet impaired my finances in no small measure. But "*bon temps viendra.*"

Believe me, with esteem and respect,

My dear Mr. Elphinstone,

Yours most truly,

MANOCKJEE CURSETJEE.

To THE HON. MOUNTSTUART ELPHINSTONE,
Albany, London.

*Extracts of Letters from COLONEL SYKES, F.R.S.,
 &c., to MANOCKJEE CURSETJEE, dated India
 House, 2nd January, 1845, and 2nd Nov. 1846.*

No. 3.

“DEAR MANOCKJEE CURSETJEE,

“I was glad to find by your letter of 27th August, particularly from the enclosure written by your daughter to Mrs. Sykes, that your mind continues on the right bent for not only elevating the intellectual condition of your male countrymen, but also of the females of India. There is no doubt of its ultimately producing very much universal comfort to both sexes, and it is only to be lamented that the period is necessarily so very distant when it can be operative on the mass of the people; meanwhile every innovator upon the barbarous usages, although his efforts be but single and feeble, is yet bringing about the desired end.”

No. 4.

“Any progressive or permanent social or intellectual improvement, however, cannot take place in the better classes of native society, while the present selfish, exclusive, and narrow-minded views

obtain in regard to the position and duties of women. No nation in the annals of the earth ever attained lasting eminence in their political, moral, and social institutions, in which women were not, by the cultivation of the mind, to be the companions, the friend and adviser of men, and moreover their examples in most of those qualities that elevate and dignify our nature. I have not any hope therefore of any essential good being produced in Native society, while women are kept in the debased condition of being. . . .

Every enlightened European, therefore, will give you due credit for the high moral courage you manifest in contending with the prejudice of your countrymen, and resolving that at least your daughter shall not belong to the degraded and ignorant herd."

PART II.

CORRESPONDENCE ON FEMALE EDUCATION BETWEEN MANOCKJEE CURSETJEE, ESQ., BOMBAY, AND THE LATE HON. J. E. D. BETHUNE, CALCUTTA.

No. 1.

Villa Byculla, Bombay,
3rd August, 1849.

DEAR SIR,

I have a twofold object in the liberty I take in opening this correspondence with you. First, to assure you of the claim I consider you have established on the gratitude of every right-thinking man interested in the regeneration of the Natives of India, for the bold step you took, unshackled either by the exalted position you hold, by the considerations of the local prejudice, or the fear of offending the bulk of the Native community, in not merely publicly identifying yourself with the cause of their Female Education, but by taking a most prominent part in its furtherance; and secondly, to acquaint you with what little (amounting almost to nothing) has been done in progress of the object, so

momentous, on this side of India. Perusing as I did with peculiar satisfaction, your excellent inaugural address to those who surrounded you at the opening of the first Native Female School in Calcutta, and judging by the picture you have drawn of the capability of those enlightened Hindoo gentlemen who profess to rally round your standard, there can be no doubt that success, though gradual, must be sure to crown your efforts, despite the obstinate resistance, inveterate prejudice, or poignant ridicule of those opposed to the same. You have, it would seem, the support of the natives, enlightened and independent, of wealth and influence; however limited their number, let them but maintain the requisite firmness.

The case in each of these respects is absolutely the reverse at this Presidency, where the wealthy and influential natives sadly lack enlightenment and independence. Their society is so differently constituted. The feelings of those who have the means of doing most are not so friendly to the cause even of male education as its friends could wish, and so positively averse to that of Female Education, that every step to advance the latter must, *necessarily*, be taken with the greatest caution.

The least enthusiastic display or notice in public of one's efforts towards its encouragement, would be sure to call forth the counter display of every

species of ridicule and ribaldry from hosts of bigots, who look upon it with positive abhorrence, and whose creed it is to discommend and disparage every innovation on any of the established customs of their forefathers—good, bad, or indifferent, being all the same to them—be its effect what it may.

Immersed as they apparently are, or rather would have themselves yet lie, in the grossest ignorance, it is impossible that, in their existing state of mind, any argument, however sound, could convince them of the folly of their fears and suspicion, that “extensive knowledge is incompatible with feminine modesty and domestic virtues.” The best way, then, for gaining the great object of introducing and encouraging Female Education among them, is not, I think, by making any pompous display of it by discussing it in public, or by making it the subject of newspaper paragraphs, but by watching and fostering its progress quietly and cautiously. All newspaper discussion, therefore, of the scheme, at least until it receives sufficient strength, ought to be avoided,—such discussion excites the more hostile feeling of those opposed, and makes them the more inveterate enemies to the same.

How far this view is worthy of adoption in Calcutta, I will not presume to say. But I sincerely hope your efforts, and those of your compatriots, come better seasoned, and, perhaps, better sounded,

by the press to the natives there than they would be here.

In order to put you in possession of my sentiments, humbly but somewhat fully expressed before and recently on this and other topics which cannot fail to interest you, I have the pleasure of enclosing transcripts of a few private letters and extracts of letters to and from one or two of my European friends, distinguished alike for their position and for their zeal in the cause of Native advancement. This will also acquaint you with a little personal adventure, if I may so call it, of my own in the interesting cause you so warmly espouse.

When, some six years ago, I introduced female education in my family, I knew what difficulties I had to encounter; they were of no light caste. But, regardless of every influence from within and without the circle of my relations and friends, to slacken my resolve, I, thank God, persevered, and deviated not from the plain and direct path of duty I considered I owed to my children.

However limited my resources, I spared no expense in engaging the services of a Lady Governess from England, the best and most competent that could be had here, to instruct my daughter, and the result has been abundantly gratifying to my feelings; my eldest daughter is, I believe, the only young lady among us, however solitary and singular the

instance, who can read, write, and converse with ease and precision in the language of your country.

There are but few events of my life that I look back to with more inward satisfaction than the day when I bent upon my resolve to give a due trial to the interesting experiment under notice. Next of course to the blessing of Providence, I am inclined to attribute this success, under the existing feelings of the natives, to my perseverance and endeavours to evade newspaper discussion. As, however, in connexion with my recent heavy affliction, the subject has been publicly noticed by the press here, I think it due to the memory of my late wife to state that though not an English scholar herself, she had the feelings of an English lady, and, unlike the rest of her countrywomen, she seconded my efforts to educate my children, I mean my daughter, in English. My only regret, and that in no small measure, is that this example has not yet been copied by any other of my countrymen here.

* * * * *

I have stated perhaps more than I ought in this letter or rather discourse, since it has run the length of one. Lengthy as it is, I could say much more. The subject to me is an inexhaustible one. But my mind is not now in a mould, from my late irreparable loss, to treat the same, as I ought, with more force, within a limited compass. You may

show this, and the enclosures, to such of your friends who may, you believe, be interested in their perusal, and encouraged thereby to persevere and be not daunted in the step they have taken. But I beg that this correspondence should not be made subject of public discussion, at least for the present, and for reasons I have already assigned. I do not beside covet newspaper praise, and am with respect,

Dear Sir,

Yours faithfully,

MANOCKJEE CURSETJEE.

To THE HON. J. D. BETHUNE, *Calcutta*.

No. 2.

Calcutta, 1st October, 1849.

MY DEAR SIR,

I take great blame to myself for having so long left your welcome and interesting letter unanswered. I have had it constantly in my thoughts, but have postponed replying to it from day to day, in the vain expectation that I should find another time with more leisure for the purpose than each successive day allowed me, and by this procrastination I have run the risk of suffering you to entertain the idea that your communication was less interesting to me than indeed it was.

It could not fail to be exceedingly gratifying to me to receive from an enlightened native of India like yourself an acknowledgment of my endeavours to raise the moral and intellectual character of its females. I know how little I can do without the co-operation of men like you ; and I have a conviction, which it would be difficult to shake, that I have set the ball rolling, which will never stop now until it reaches the goal. I have with me here the sympathies and good wishes of all the educated part of the community with a few exceptions ; but the slavery of caste is so great, and the moral courage of the Bengalis so small, that it is in the power of a few bigoted men to delay seriously the progress of the good work. But this is no more than I expected, and does not in the least degree discourage me. The accounts I receive from the mistress of my little school are most cheering. She speaks in the highest terms of the docility of her little pupils, and declares that they all show greater intelligence and aptitude of learning than girls of the same age in England ; this corresponds exactly with what I have had occasion to observe as to the boys.

You do not need to be told how absurd is the idea that the female mind in India is incapable of cultivation, you who are already in the enjoyment of the blessings of an educated daughter, which you have procured for yourself by your courage in sur-

mounting the prejudice of your countrymen. You describe your neighbours as wanting enlightenment and independence. That may be true of many of them, but I have always been accustomed to think of the Parsee Races as among those from whom the most was to be expected in the cause of improvement. Here it is impossible to avoid seeing that a great revolution of opinion has been for a long time at work, and will doubtless in another generation, for time is requisite, bear good fruit. Young Bengal, as the imitators of English customs are sneeringly called, deserve many of the sarcasms and imputations now lavished on them, but their follies will pass away and permanent good will remain; and when Young Bengal has grown to "Old Bengal," the succeeding generation will meet with fewer obstructions than their fathers did, in the way of freeing their mind from debasing superstitions and degrading customs.

I have seen with great pleasure the announcement of a design of establishing Native Female Schools at Bombay. Will you be good enough to write to me again and give me all possible information about them?

I will gladly send a subscription to their assistance, as I see they profess to be in want of funds, as soon as I hear from you that they are in earnest and likely to do good. Pray, let me soon hear from

you again, and rely on it that your next letter shall not remain long without a reply.

Yours faithfully,

J. E. D. BETHUNE.

To MANOCKJEE CURSETJEE, Esq.

No. 3.

Villa Byculla, Bombay,

12th October, 1849.

MY DEAR SIR,

I feel excessively grateful and gratified by the receipt and perusal of your esteemed favour of the 1st October, received not ten minutes ago. To assure you of the value I set upon it, I sit the very next instant after its perusal to answer it by these few lines. I was for some days looking out for the honour of a few lines from you, and I almost began to fear that my letter, which you have so kindly now answered, had miscarried, or that want of leisure would not admit of your replying to it in the manner you wished; for I could not persuade myself to believe that your silence proceeded either from your want of interest in the subject on which I addressed you, or from want of attention to it. Depressed as I have been, and continue still, in spirits, since the loss of my

wife, I have been living very quietly at home, have not mixed in society, and beyond attending my Court (Court of Requests, of which I am a Commissioner) and to one or two pressing businesses, I have scarcely attended to anything; I have consequently been unable to obtain, though wishing for days, all the information in relation to the students' schools adverted to in your letter. The juvenile ardour, in the cause of Female Education, is very commendable in youths,—the students of our public institutions,—and much more credit, I believe, is due to the professors and masters of the said institutions in warming that ardour in their minds. But what these youths have begun there is no novelty in. The instruction they propose to impart is to be in the vernacular, not *English language*; vernacular *Pátshalás*, or schools, are (and have been for years) open in all public thoroughfares, *where male as well as female* children do resort to learn the vernacular languages. The only advantage the proposed schools, by the students, are calculated to afford is, that the instruction, though given in the vernacular language, would be on improved principles, adding an outline of Geography, Mathematics, and other branches of popular sciences therewith. The time these students intend to devote to the schools appears to be much limited. This is all I can for the present say on

the subject; but I shall in a few days, after making a more pointed inquiry, give you a fuller detail of all the proceedings of these hopeful schools, and when I shall also advise you upon a scheme I have in contemplation, how and to what extent (latter according to my own means) I might further the object so momentous of propagating Female Education among the natives here; and in the meantime, believe me, with sincere esteem and respects,

In haste, most faithfully yours,

MANOCKJEE CURSETJEE.

To THE HON. J. E. D. BETHUNE, *Calcutta.*

No. 4.

Villa Byculla, Bombay,
31st March, 1850.

MY DEAR SIR,

The interval between the date of my last letter and this speaks much to my disfavour, considering the subject, so interesting, on which we exchanged correspondence.

To what I then said in relation to the formation of the female schools, I have little now to add. I have since been favoured with several visits from some of the Professors of the Elphinstone Institution, (the originators of the scheme,) and from conversations I had with them and others interested

in its success, I found, as I wrote to you before, that the scheme has no novelty in its fundamental principles to recommend itself, for schools have been, and for years, common among the several classes of inhabitants here, where girls as well as boys were, and are, taught their respective dialects.

The difference in the proposed scheme simply consists in the course of studies intended to be pursued in the vernacular language—not English—and the said vernacular not that which has hitherto been intelligible to, and common in use among their parents and themselves, but materially changed by foreign aid, in having its very character altered, its features amended, and its utmost bounds enlarged; or in other words, the knowledge of Europe is to be imparted to the girls through the medium of this new standard vernacular in its changed form.

Opinions are divided as to the essentiality of this radical change in the construction, or rather reconstruction, of this standard vernacular, and the schools in question have not, I regret to hear, met with the calculated amount of the public patronage.

Schemes of this or any sort set afloat in this country by individuals, upon mere expectation of Government support, or public support, (some

perhaps for their individual support,) I am neither an admirer nor advocate of. What I would like to see is, to set a thing quietly at work, watch its experimental effect, and let its success, when realized, be its own recommendation, the base to carry its future operation upon, to bespeak and secure the requisite amount of pecuniary or personal patronage; and then make the noise about it, and ask the public to extend its operation, but not before that.

The community here, or the influential members forming it, are differently constituted from a like body in England or other civilized parts of Europe. The difference in respect to the ideas, feelings, manners, and habits of the people of the respective hemispheres is most marked and strange, as it is incomprehensible to each other. There are no corresponding explanatory terms whereby to convey the same, even inadequately to each other, in their individual dialects. You might coin new words, but would not (in fact could not) impress thereby new ideas on their respective minds. Such ideas can only be transplanted effectually in the individual language of their own country.

The climates of their respective lands beside have an immediate and immense influence over the people of the different hemispheres in these several respects. The time and attention devoted

by the young people in England in pursuits of knowledge and enlightenment at the very *seasonable* period of their lives are invariably wasted away in this country in pursuits of pleasure, etc. Energy rarely forms the prominent compound of the native character. Mothers before the age of thirteen, and grandmothers before thirty, are instances of no rarity in this clime.

For these and other reasons, (which I have no time to enumerate, much less enlarge upon,) if the object of the friends of these girls' schools be to confine their inmates to the study of the vernacular language on this improved principle, without wishing them to be taught English, the scheme is good enough, perhaps very proper. But if on the other hand (as premised by some) this is merely a preliminary course to the girls being transferred to the English class, or that the knowledge of Europe can more effectually be imparted to them through the said vernacular, I think, and am not solitary in my view when I say, that it would be a work (if not waste) of time—time which, in every country valuable, is much more so in this, and ought to be taken by the forelock in the case of females, if their mental and moral improvements are to be thought of, under their very peculiar formation and the habit they indulge in, and especially in the absence of any boarding-school for the young people to

have their mental, as well as moral, growth trained uninterruptedly under one and the same roof. The latter is a great want.

Irrespective of the above premises, this improved vernacular is not, as I have already stated, a mere improvement upon the common dialect in use, but an absolute alteration in its very character and constructions, particularly so in the case of the Gujaratí which is common among the Parsees and Banian Hindoos. Owing, however, to the close intercourse at the Presidency, the peculiarities of the words and phrases conveying several meanings vary but little among them, but the variation increases in corresponding ratio as one proceeds upwards. The Gujaratí as it is spoken in different parts of Gujarat, Ajmer, and other parts in India, is as different in its provincial construction as the English, Scotch, and Irish. . . .

But this improved, or the new standard, Guzrathee, intended to be taught in the proposed girls' schools, is (as in vogue for boys in the Elphinstone Institution) altogether different. It is called Balbood Guzrathee, from the old Devanagri stem, and more allied to Sanscrit than the common Guzrathee, as the latter is written and understood in the different parts of India. The difference in the character, construction, and interpretation of the Guzrathee common and this Balbood Guzrathee,

is as great as between Saxon of yore and English of the present, or the Portuguese common and the Portuguese Latin. I have the pleasure of sending you some elementary works in the ordinary and this new standard Guzrathee, and you will, at a glance, perceive the difference in their respective characters. Ask any Parsee lady the meaning of the commonest terms of expression, selected out of this new, or would-be standard, Guzrathee, and she would be at a loss for answer.

They say and truly that this common Guzrathee dialect in use among the Parsees and others is a sort of *patois* peculiar to the place; that it is a language not of literature, and that there are no useful and instructive works to be therein met with. Granted, and I go yet further. There is no vernacular dialect as written and understood by the bulk, and in common use among the different creeds and classes of the natives, on this side of India, which is free from the above defects. They, the Marathee and the Guzrathee, on the contrary, beside abound with more impure and unchaste terms than perhaps in any dialects of Europe, denoting the mental degeneration of the people, who make free use of them in ordinary conversation and in public without a blush or hesitation.

The preservation of the provincial or vernacular dialects is requisite for the country; its improve-

ment worthy the labour of the improvers, and converting it from its defective state and dilapidation, into a language of literature, (divesting the same of the unchastity of thoughts and ideas,) invaluable to the philologists, and as such, it is the duty of Government, and all interested in the welfare of this country, to foster and encourage the learning of.

But when instead of mere improvement, an altogether new language is formed out of the cinders of the old—*vide* this “Balbood,” or new standard Guzrathee—it ought not to be made (not at least until it has been more generally diffused, and vulgarly known among the natives) the basis of instruction in the proposed schools, unless, I repeat, it be their limit: that is to say, the girls are not to go beyond this new standard vernacular.

Might not the time and labour bestowed on it be, with greater advantage, availed of in teaching English or any similar language, complete in all its useful and entertaining elements, and adequately expressive of individual thoughts, feelings, and wants?

Believe me, with admiration for your zeal in the cause of native enlightenment,

Yours faithfully,

MANOCKJEE CURSETJEE.

To THE HON. J. E. D. BETHUNE, *Calcutta.*

Villa Byculla, Bombay,

4th April, 1850.

MY DEAR SIR,

Long as was the letter I had the pleasure of addressing you a few days ago, I omitted therein to advert to my individual scheme on the subject of female education among us. I endeavoured in that letter to convey to you, although imperfectly, my idea on the question at issue, whether the English or vernacular should be the language through the medium of which to impart to the plastic minds of the girls here the knowledge of Europe; the said vernacular, be it remembered, not that which has hitherto been and at present is commonly understood by and intelligible to the people, but after having it first amended by almost an entire change in its very character and construction, as if forming it anew out of the cinders of the other. If the girls in the proposed (already commenced) schools are to confine their studies to this amended or the new standard vernacular, all good and well, and there can be no objection to it; but if it is meant to be a prelude to their being transferred into a class to learn the English, I side with those who think it would be a work, if not waste, of time, which (under the peculiar formation of the females of this country) ought at once to be availed of in teaching them English, which is complete and comprehensive in all its

requisite elements. I tested an experiment of my own, and successful has been its result, although under many adverse circumstances. After letting my eldest daughter learn enough of the vernacular as written, read, and commonly understood among us, I engaged the services of a competent governess from England, to teach her the English language, geography, and needlework; and had I succeeded in obtaining the continuance of such services, my intention had been, as it now is, to establish without ado a girls' school at my individual cost for a limited number in company with my two younger daughters. But the difficulty of getting respectable and competent governesses is as great here as to induce my countrymen to have their daughters, and female relations, taught English by her. My eldest daughter, without pride of her birth and position, might have been a desirable coadjutor in my intended school; she knows enough to read, write, and converse in the language, as you will observe by the enclosed specimen of her ability. But independently of her having, since my late grievous loss, the charge of my other children, her time has now otherwise to be disposed of. She has been married—married unlike the rest of her sex—at the due season of her life, when she knew the importance of her momentous undertaking, in which I allowed her all consistent discretion. When

several years ago I commenced educating her, I fully expected that several of my friends and fellow-countrymen would have co-operated with me in following the step, but in which I have been exceedingly disappointed.

Thrown as Mrs. Jeevunjee Heerjee (for that is the name of my daughter now) must be in a family where her position is singularly anomalous, she not having scarcely a companion within or beyond the circle of her relations and friends to sympathize with her, or reciprocate her sentiments, in respect to female enlightenment, her extended acquirements might, as I fear, check the enjoyments of her social life. I have therefore been obliged, much against my wishes, to put a limit to her studies. . . .

Whilst thus forced to this resolve, I have not forsaken the one previously formed, and mean to continue quietly on trying the experiment in the instances of my other daughters, who (in the absence of obtaining a respectable governess to give daily attendance on them at my house) have been for the present placed in an English school, or rather a school conducted by two accomplished Irish ladies, in my immediate neighbourhood, and in the fond hope that by the time these little ones attain as much enlightenment as their eldest sister, they shall not be so solitary, but that there would then be others among their sex and class who would be enlightened enough to sympathize with each other;

and when there will be none such *painful* alternative left for me to cause a limit to their instruction. May God grant this. Amen.

You would be indeed obliging me if you would favour me with an account of the female schools established by your native friends under your patronage and guidance—the progressive state of the several schools, the principle upon which they are conducted, the course and branches of studies therein introduced, how far they are supported by individual aid, personal or pecuniary, whether any of the higher classes of Bengalis send their daughters and female relations therein or not, and what are the probable costs of keeping up each of these schools? Likewise, if you please, at what salary can a respectable, elderly, and competent English governess be got out to Bombay, and what the passage money and other charges, if from England, the continent of Europe, or from Calcutta? Any information which you will offer on these several heads would help me in the object I have in view of founding, within the limited compass of my means, a female school, experimentally to train the mental as well as moral growth of a select number of girls. Believe me, my dear Sir,

Yours faithfully and obliged,

MANOCKJEE CURSETJEE,

To THE HON. J. E. D. BETHUNE, *Calcutta*.

No. 6.

Villa Byculla, Bombay,
12th October, 1850.

DEAR SIR,

From having not heard from you for this long time, I begin to be apprehensive that you have either thought the letters I sent you six months ago prosy, and not worth answering, or the opinions I ventured therein appeared unsound, and unacceptable to you. This day last year I had the pleasure of receiving and acknowledging your esteemed favour of the 1st October, 1849, which you concluded in these words. "*Pray let me soon hear from you again, and rely on it that your next letter shall not remain long without a reply.*" I have since addressed you twice, (in March and April last,) but without the pleasure of a reply from you. I hope I have done nothing (at least am not conscious of having done anything) to forfeit the privilege you kindly accorded me of corresponding with you. If my letters appeared prosy or obscure in effect, attribute the same to my want of ability to convey within a brief space, or otherwise perspicuously, all I wished to express. I merely put to paper the rapid flow of my ideas as presented to my mind when I took to writing to you, without a laboured study of my diction. If I have erred in my views, impute it to my want of mature

experience of the subjects I endeavoured to discuss. I, however, threw out data and drew deductions therefrom. I stated that there was no novelty in the fundamental principle of the scheme set afloat by the students of our public schools to educate the females of this place. Girls here were before taught their vernacular language, and vernacular being the dialect proposed to be taught in the students' schools, although in an amended form by enlarging its bounds by foreign help, or in other words, by effecting a *radical* change in the very character and construction of the said vernacular. If the inmates of the girls' school are limited or confined to the study of their vernacular dialect, even on this altered system, far from thinking it objectionable, I considered it a desirable thing. But if, on the other hand, this should be a preliminary step to the girls being transferred to an English school to be hereafter opened, or that the knowledge and science of Europe be more effectually imparted to the females of India through the medium of their vernacular dialect, I thought (and am not solitary in my views when I say) it would be a work, if not waste, of time, which ought to be taken by the *forelock* in the case of the females particularly of this country, under their peculiar formation, if their moral as well as intellectual improvement should be the main object of the schemers. How

far this view would accord with or differ from yours on the subject, I shall be glad to know ; for if I am corrected by your mature knowledge and experience of the same, I should not be slow, by acknowledging my errors, to profit by the correction.

I have the pleasure of enclosing two pamphlets, the one containing an obituary notice of my late father which appeared in all the newspapers of this Presidency five years ago, and the other a small selection of a mass of letters, &c., I possess, which I have been induced to print, at the suggestion of several of my friends, for private circulation, not merely to preserve to my family such gratifying, nay, flattering testimony borne to my poor merits by some of the most eminent public characters, and others I have been acquainted with, but also to destroy the base attempt of a wretched editor or two, who, for motives best known to them, had endeavoured to make disparaging and invidious, and equally unfounded, allusions to me and to my family in newspapers when I was in Europe ; and even lately a local print, which has disgraced the appellation of "*Free Press*" by its low lampoons on all those who either exposed its misrepresentations or otherwise discountenanced it, has been rabid enough to throw dust in the eyes of his readers, by throwing dirt at me, ever since I laid bare its editor's pretensions to honour and truth, by a letter which I caused his

contemporary to publish, as he would not, in fact dare not, publish it in his paper. I also beg to send another pamphlet, containing a case, or series of cases of a persecuted individual whom I had to defend before a judicial tribunal, and regarding whose case, when misstatement of facts appeared in newspapers to prejudice the public mind against him, I was obliged, however much against my desire, to carry on newspaper discussion, under the signature of "British Justice;" and you will find in the pamphlet, page 13, the letter in question I alluded to above. I have sent these pamphlets to you, dear Sir, not to egotise myself—I despise egotism—but to acquaint you with facts relative to my family, my character, and literary pursuits, (the latter I have almost from my youth been partial to,) and to set you to right in case you should have been misled by any such disparaging paragraphs from this *gum-manufactory* of Bombay.

The students' girls' schools, I am glad to hear are progressing promisingly. I wish, however, there had been less newspaper notoriety given to establishments like this, whilst the bulk of the natives (the most influential ones too, among them, I am sorry to add) regard it with no favourable eye. Let people who have an interest in the welfare of this country, act, and not talk about what they think for its benefit; work out their objects quietly

and cautiously without exciting the prejudice of those who have it in their power to "mar seriously the design of every innovator" on the custom of their forefathers. You will be glad to hear that my other daughters (the younger) regularly attend an English academy where I placed them, as I wrote to you before, and their accomplished governess speaks favourably of her interesting little pupils. My eldest daughter, whose note I sent you, (with some of the elementary books in use at our vernacular schools,) visits us daily, and is assisting in the progress of her little sisters' education. I regret I have as yet not met any of my native friends who would fall into my views of giving their daughters an English education, in its real sense, nor have I been able to effect an arrangement to open a school at my own expense, to extend the trial of my experiment.

The report I heard before, and lately read confirmed in the Calcutta papers, cheered my heart to find that you have afforded the very best proof of the sincerity of your desire to improve the condition of the females of India, by the munificent gifts you made to endow a female school. Such liberality (not of mere words, but action) demands the highest meed of praise; but I am sure you look not to mortal praise. Your reward must be from a higher source; and may that Providence who

knows best how to reward such acts like yours,
shower His benediction on you in abundance.

I remain, most truly yours,

MANOCKJEE CURSETJEE.

To THE HON. J. E. D. BETHUNE, *Calcutta*.

No. 7.

Calcutta, 11th November, 1850.

MY DEAR SIR,

Your apologies to me for your repeated letters are really the most refined and cutting reproach that you could make me for my neglect of them, nor have I any other, or at least any better excuse to offer you, than the fact, that I get so bewildered with the various things I have to attend to (not having a secretary to keep me in mind of them) that the most important matters run some risk of being overlooked by me if not disposed of immediately as they arrive. I beg you once for all to trust implicitly to the assurance I now give you of the great interest with which I have perused all your letters to me, and you must let me add (as I am sure you will not be jealous of the preference I declare) that I was even still more delighted with the little note your daughter was so good as to address to me. I am not sure that I should not have ventured to deviate so far beyond the limits of Eastern notions of propriety, as to have presumed

to write back my thanks directly to herself, if I had been able to guess what form of address would have been deemed by you and by her the most respectful, and I hope still that you will instruct me on this point, and perhaps she will not refuse to let me know directly from herself that she will not be offended if I do so.

You have been in England and know the deference which we there pay to the female sex; and in this country I consider that those who are leading the way in overthrowing the monstrous ignorance and superstition deserve a double share of honour, not less than those old half-fabulous heroes, such as Hercules or Bacchus, who conquered or tamed less terrible enemies to human happiness.

The view that I take of the question of female education in the present state of this country is that, in a national point of view, it is of far more consequence to have the principle admitted that girls ought to be educated, than to determine very precisely what that education should consist of. Hitherto they have been treated as mere domestic drudges and the objects of sensual desire. Let us once have their claim admitted to rank as the *fellow-creatures* of man, endowed, according to their kind, with the like intellectual powers, generally far superior to him on the moral side, and

in the exercise of their kindly unselfish nature ; let it be admitted, I say, that they have their rights, which ought to be the more respected, in proportion to their physical weakness ; let the great historical truth be acknowledged, that those nations have best deserved a place in the world's annals as the leaders of civilization, in which women have been held in highest honours ; and the rest will follow. I would therefore not discourage your young men's vernacular schools, though they may fall short of what your enlightened nature perceives to be more desirable for them. I send you by Dawk Bangee a copy of the second edition of my friend Kristna Mohun Banerjee's Prize Essay on Female Education. Read the curious history of Miss Halliday's exertions in Egypt, which I communicated to him for his second edition. She began with embroidery (for they would learn nothing else) and ends by saying, " All is changed, or changing, for what they would not yield to reason and to mind, they yield to French flowers and European finery. The desire for trifles has prepared and is preparing the way for the nobler gifts it is in our power to offer." For similar reasons, I should think the land in a more hopeful state, if the women were systematically taught what I believe to be false, rather than they shall be systematically compelled to remain in ignorance.

We laid the foundation-stone of my new school with great pomp on Wednesday last, and I think a favourable impression has been produced. I send you by the post two newspapers, containing the full account of the proceedings.

Yours faithfully,

J. E. D. BETHUNE.

To MANOCKJEE CURSETJEE, Esq.

No. 8.

Villa Byculla,

29th Dec. 1850.

MY DEAR SIR,

Your letter of 11th ultimo with its kind accompaniments should have been sooner acknowledged, but for my watching a leisure day to do so in a manner I wished. I read with much pleasure the account of laying the first foundation-stone of your school in our Bombay papers, before my receipt of the Calcutta ones you were good enough to send me, containing the same. All I can say is, I wish I were present there, to have taken a part in the ceremony, as a "man and a mason," being one of the "mystic tie"—whose creed is to commend every undertaking calculated to benefit their fellow-beings. Your speech on the occasion displays to advantage the working of your heart and mind. The praise you bestowed on your native coadjutor in the undertaking is justly earned by him, by the

liberal aid he has offered you—unsought, unexpected—in furtherance of your views, and adds to your honour in bringing his merits so prominently forward on that interesting occasion.

My views on the subject of educating the natives of India I have already, in substance, embodied in my previous letters to you and their accompaniments; therefore, in this I would not run over the same ground. I find, however, that we differ a little on one or two points, which I am inclined to attribute to the difference of the state of things in Calcutta and Bombay. Your maxim, that "*girls ought rather to be educated than to determine very precisely what that education should consist of,*" is a sound one in abstract, and suitable to the place where women are kept in an entire state of ignorance, as among the Barbarians and wild Indians of the West, or where they, as among the Mahomedans, are immured in the *Hárám* from their infancy, as if dead to the civilized world; but is not suited, I humbly submit, to a country where they (Hindoos and Parsees especially) are but partially enlightened, and accustomed to mischief-making, of which very few Europeans indeed, if any, even in India, can have an accurate conception. On these premises, though with every respect and deference to your judgment, I feel indisposed to subscribe to your dictum, when you say *you think "the land in a more hopeful state, if the women were*

systematically taught what you believe to be false, rather than they shall be compelled systematically to remain in ignorance."

So long as people in this country had no taste for, no idea of the system of English education, as was the case formerly, it was desirable to take the first step to persuade them, and use every endeavour to get it introduced and encouraged among them. But when this object has in a measure been gained, as at present; when schools upon schools have sprung and are daily springing up, supported severally by the respective resources of Government, the public, and private individuals, to diffuse English education; when cries for education are heard from one quarter and responded to from the other; and when, in short, the people are, as it were, bent upon being *education maniacs*—is it desirable, may I ask, to stop at where we began twenty-five years ago, or rest contented with giving youths mere general education, and cramming their minds with new ideas, indiscriminately, in rapid succession? I am not singular in my views when I say that the time has now arrived to take the next most desirable step, namely, *to do something beside education; to draw and define its current towards a change in relation to their morals, habits, and ideas, so repugnant to the feelings of more civilized nations.*

Educating and thereby enlightening the natives

of India, is one thing, and improving their morals and rendering them befitting members of the community in general and European society in particular, is another thing. Enlighten them how you may, it is not easy to unsettle their habits and thereby improve their minds, unless you uproot their habits from their very infant growth. The only way to effect this is, by keeping the children away at tender age from their family residence and domestic influence, (than which there is no worse den to generate them,) and placing them under guardians and governesses where their mental as well as moral growth are carefully fostered.

In apt illustration of these my views, I give you below an extract of a note I addressed to our excellent President of the Board of Education here last year, in relation to an individual supposed to be well educated and raised to a distinguished position. I can multiply such data were the same requisite. Here I cause my Purvoo to copy the extract above referred to, whilst I go on answering other parts of your kind letter. I quote below an abstract translation of an article from *Sumachar*, a Guzrathee paper of standing and respectability, in November 1846, wherein a pointed allusion is made to the case in question. After commenting upon the doings among the Native Justices, it adds literally in these words:—

“ *One of the Native Justices of the Peace having*

brought accusation against his own brother, with the view of dispossessing him of his inheritance, on the case being brought before our Senior Magistrate, Mr. Larken, the accusation proved to be false, and that the said Native Justice had taken a false oath, and notwithstanding such being the fact, some of his fellow Native Justices took the trouble to have the matter compromised."

"Prevarication and falsehood are not looked upon in a light of moral offence among the bulk of the natives of this place. The whole fabric of your Jurisprudence depends on the strength of the evidence that is brought to bear at the trial in cases before a court of Justice, and an offence of this nature ought not, in my humble idea, to be lightly dealt with. But the application of the law in this respect must always remain defective, so long as there is no public prosecutor on the one hand, and on the other, the apathy and indifference with which the natives in general look at such an offence, as if of no consequence. The natives of this country, even the wealthy, intelligent, and otherwise enterprising among them, can scarcely form an adequate notion of that genuine feeling of *truth* forming a prominent compound in the character of a European, in respect to their morals; and whence the difference? The moral as well as mental growth, from their very infancy among Europeans is

fostered with peculiar care, which is not the case among the Natives. In Europe and among Europeans, in the presence of a child or within hearing, when at home, scarcely an immoral sentence is allowed to be uttered; and when grown up, in school and in college, at the very time that the formation of their ideas it is necessary should be correctly shaped, they are kept in rigid order, restrained from all free intercourse with those by whose immorality, in thought or deed, they might be corrupted. Call an English child in her very petticoat, naughty, or a boy in his frock, liar, and watch the effect of the rouge rushing over his countenance, from shame or anger, and witness the little boys challenge each other to revenge insults by fists and boxing. These are feelings to which a native youth, in such cases, is an entire stranger. Then, again, with men, nothing short of life can satiate some to revenge insults, whilst with others, by exclusion from clubs and societies, of individuals whose conduct forms the subjects of common talk. In such respects the case is absolutely opposed with and in the views of the natives; their ideas, prejudice, habits, and manners being totally different and subversive to any change for the better. These are the effects of the moral as well as intellectual culture among Europeans from their very youth, and the entire neglect of the same among the natives. Whilst

the European philanthropist and Government have done something towards the introduction (I wish I could say encouragement in large sense) of the latter, what have they done for the former? Here is a great field for the European philanthropists to distinguish themselves in by precept and by practice !!!”

I profess my ignorance of the state of the Calcutta native society throughout its several grades, but at Bombay (for which place my observations are chiefly meant to apply) the establishment of the vernacular schools for females is no novelty. Girls from among every respectable native family (particularly among the Parsees, as I told you before) have been for years accustomed to receive vernacular education, promiscuously with boys, in common schools appertaining to several streets on the public thoroughfares. The extent of the instruction they obtained there consisted in simple reading, writing, and the elementary course of arithmetic. Within the last twenty or twenty-five years, the *Padrees* (Christian missionaries) have had their female schools separately kept from the boys, and where they have been taught and enlightened on the principles of their religion. And the last year the students of our public institutions volunteered to imitate the missionaries, and had their separate girls' schools opened, but confined only to vernacular dialects on

amended principles, and excluding religious instruction therefrom.

A school to teach girls in English would indeed be a novelty; but we have none such nor even a boarding-school for boys, and until you have these—particularly the latter—you cannot prepare their minds like soil to fit it to receive seeds and germinate them. It is a difficult if not almost hopeless task to get them to break through their pernicious habits, and to moralize them in corresponding ratio, unless they, *from their infancy*, are taken away from their family influence, from their daily domestic enjoyments, and they are kept aloof from those by whose immorality in thought or in deed they might be corrupted. The young Indians appear to run riot in their ideas of having anglicised themselves, by the knowledge they have obtained of this and that, of which their ancestors and their neighbours were and are in ignorance. It is time *now* to take the step, the next most desirable, namely to anglify their feelings!!

I should be glad indeed to know the principles upon which your liberal institution is based; whether the school is a boarding one or otherwise? Is English also taught there or not to the girls? Who superintends? How its other interior arrangements are carried on and at what cost? These informations were coveted by me in one of my previous letters,

and I shall be much obliged by your supplying me with them. I am much obliged to you for your kindness in sending me Kristna Mohun Banerjee's interesting little volume on Female Education. The History of Miss Halliday's exertions in Egypt, appended to it, gives an undeniable proof how much might be done "quietly and cautiously," without fuss in newspaper, and in bringing about such a desirable change even in a *Turkish Hárám*.

My eldest daughter is much pleased with the compliment you intend paying her, and shall be glad to hear from you and answer your letters herself. She is accustomed to the same form of address as is accorded to an English lady. If you address her, "Mrs. Jeevunjee Heerjee,"* to my care, the letter will reach her safely; and now wishing you many happy returns of the season, I beg to subscribe myself,

Yours very truly,

MANOCKJEE CURSETJEE.

To THE HON. J. E. D. BETHUNE, *Calcutta*.

* She, like the First Patron of the Female Education in India, the Hon. Mr. Bethune, closed her eyes to awake in a better and happier world, within a short interval of each other, not long after the date of the above. She survived not long her fond mother, whose obituary notice appeared in the columns of one of the papers as follows:—

"We record to-day, with deep regret, the death of the lady of Manockjee Cursetjee, Esq., Stipendiary Commissioner of the

Court of Requests, which occurred on Friday last, after a short illness. A circumstance of so private a nature might be passed over with the usual obituary notice, but that the name of the deceased lady deserves to be mentioned with particular honour, as having been among the first of her sex and country to encourage a system of European education among the Parsee females, which, in the family of Mr. Manockjee, has been carried out with great success. This deserves more particular notice at present, when renewed attention is being called to the education of Native females on the other side of India, and there seems no little chance of credit being claimed in the quarter for originating improvements of which the credit is much more due in Bombay. The deceased lady's mother only died a few months ago, thus continuing in mourning a number of the most distinguished Parsee families in Bombay."—*Gentleman's Gazette*, 16th July, 1849.

PART III.

ON THE MORAL REGENERATION OF THE NATIVES OF INDIA.*

Villa Byculla, Bombay,
19th July, 1853.

SIR,

The first requirement of the natives of India is to bring about a change in relation to their ideas of morality, ways of thinking, and modes of acting in the ordinary affairs of life. Educating, and thereby enlightening the natives of India, is one thing, and improving their morals, and rendering them befitting members of the community in general, and European society in particular, is altogether another thing.

2. In Europe, except among the lowest order of degeneracy, such distinction exists not; for their moral as well as mental growths, from their very

* As addressed to the Chairman of the Select Committee of Parliament to inquire into the operation of Act 3 and 4 William IV., cap 85, "For the better Government of His Majesty's Indian Territories."—Westminster Hall, London. Vide 3rd Series, pp. 54—66.

infancy, are peculiarly reared up, whether at home, in school, or in college. Here the constitution of native society, native habits, ideas, manners, and customs are so different, that to give an adequate conception thereof, to one born and bred in England, would be a hopeless task.

3. There is no sentence or corresponding term in the English language correctly to interpret the same. "No language but their own could describe some of their shameless natures;" whilst, in corresponding ratio, the peculiarities of Englishmen in these several respects are *untranslatable* to the natives of India in their own dialect, improve it how you may.

4. The nearest approach to a faithful description of the "Native morals, their ways of thinking, and modes of acting in the ordinary affairs of life," given in English, is to be found in that elaborate Minute headed "Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with regard to their Morals, and on the Means of Improving it," by the late Mr. Charles Grant, a name memorable in the annals of India. Although the object of that distinguished statesman in writing the same, in 1797, was more to draw the attention of the British Legislature and public towards the efforts of (and with the view to aid) the Missionaries to convert

the natives of India unto Christianity, great pains have been taken to trace the several defects in the native character to their right sources. These defects, even now, after a lapse of half a century, appear just as remote from being removed as they were then.

5. According to the ideas of the warmest advocates of the Christian religion, its propagation among the natives of India is one of the means—some of them say the only means—by which the Indians can be regenerated; whilst others, not going to that extent, contend that extensive diffusion of an English education in all its higher branches among the natives, without being based upon this or that particular religion, is the thing for them. This class of thinkers can neither be both right nor both wrong, and yet it is a science, abstruse in itself, to devise the very best system of education: so many and so diverse have been the opinions of those competent to decide it, that without venturing to interfere in this discussion, (I confess my inability to discuss it,)—whether religious or secular education is the preferable of the two—I would, with every diffidence, submit what I humbly conceive to be a third means by which the natives of India can be as well, perhaps better and sooner, reclaimed from their existing state.

6. The book-readings and lecture-hearings in schools and colleges, which the rising generation of the natives of India now receive, are not enough to bring up their moral development to the English standard. This must be effected, not by mere listening to the precepts of the European authors, but by transcribing the examples of high-souled Europeans, and others of exemplary character. Their minds, like soil, must be carefully prepared at a tender age to receive the seeds of morality; and after that they must be largely thrown among high-toned Europeans, so that they, the natives, may be caught by, or infected with, the high-wrought feelings of Europe.

7. Under the existing system, children go to their day-school, where they read and hear lectures or moral precepts conducive to their welfare in life; but no sooner do they return home than they find those whom they look to as patterns of perfection—their parents and elders—practising the very reverse of what they had read or had preached to them in the school; and this constantly, almost daily, in succession. The effect, then, of what they observe in their parents and elders at home, and not what they read and hear in the school, must naturally be the greater on their mind, which necessarily takes seed from what they have observed rather than what they are told; and seeds thus

early sown on their plastic minds take deeper root, not easily to be destroyed when grown up.

8. A boarding-school, then, for the native children, is a great desideratum: it is just as indispensable to their moral development as food is to invigorate their bodily constitution;—a boarding-school, where they will be *practically* trained up in principles of sound morality, under befitting governors and governesses, due regard being paid to their parents' wishes in respect to the peculiarities of their religion, as to eatables, &c., within its walls; so that they, the children, might as seldom as possible, and not constantly, come in contact with those whose ideas, habits, and manners appear so destructive to the growth of enlightenment in the real sense of the word.

9. Then, as soon as they finish their elementary course of education in such boarding-schools, the native youths should be transferred to college, (or a university, if practicable, on the plan Mr. Cameron has so well advocated,) or where natives as well as Europeans are made to finish their respective courses of study—the natives in the higher branches of European sciences, and in acquiring the laws and constitutions of India and England; and the Europeans in Oriental philology, and institutions and peculiarities appertaining to the natives under their several denominations.

10. Thus, by bringing well-born and well-bred European youths and natives together into close contact and unreserved intercourse, they might form a community of ideas among them in respect to the several peculiarities which distinguish the people of England from the people of India ; and thus, whilst the sons of the respective countries progress in their works of enlightenment under one and the same roof, those of India cannot fail to inoculate from the Europeans that moral tone and high feeling which would not simply render them fitting members of the community in general, or implant them in a position in the society of European gentlemen, but, what is more, (and which is by far of greater consequence to them in their existing state,) enable them to maintain that position.

11. This, then, is a requirement—I may add, the one to base others upon for the welfare of India and Indians ; and it rests with Government, as well as with philanthropists, to exercise their kindly feelings, and their efforts for the benefit of their fellow-subjects, to endeavour by every legitimate means to accomplish what I have stated above.

12. There are individuals, and they are not few, who would start at my proposition, saying that to make the natives adopt the English system of having their children educated in boarding-schools,

to make them part with their children, and at a tender age, too, is to effect a stride at once so great on one of their peculiar prejudices, that the task is almost a hopeless one. It is a delicate task, and beset with difficulties of no ordinary kind: this I am not insensible of, yet I feel persuaded that by a cautious approach, by the exercise of unbiassed, calm, and sober judgment, and perhaps by a little patience and assiduity, the difficulties, apparently insurmountable, are within the possibility of being surmounted.

13. Infanticide and Suttee, and other acts, which (however revolting to nature) the natives regarded as indispensable to maintain the supremacy of their supposed religious mandates, having been put down by Government, are matters of history now. Introduction of English education even among the males was previously regarded with suspicion, and among females with positive abhorrence. Those who attempted the latter, not many years ago, were looked upon in the light of enemies to their creed, madcaps, spurned at, ridiculed, and in every way otherwise disparaged. Behold the contrary now, since Government openly espoused and encouraged it. Thanks to that invaluable Educational Minute of the Most Noble the present Governor General of India, sympathising with the efforts of the late excellent

Mr. Drinkwater Bethune in his bold attempt, accompanied by a munificent endowment, to encourage Female Education among the natives of India. That was enough. The stimulant was great; and Female Education is no longer a novelty, and is made much of now; and so would be the introduction of boarding-schools for children, and regular universities for the grown-up youths, on the model of those in England, where the morals as well as mental growth of their inmates would be fostered at one and the same time, where they are kept in rigid order, free from intercourse with those by whose misdoings in acts or words they might be infected, &c.

14. Let Government undertake, or otherwise encourage institutions of this kind; make it a *sine qua non* for the native advancement in Government service; offer other inducements, and the efforts must be crowned with success. This subject is worthy the consideration of your Honourable Committee.

I remain, &c.,

MANOCKJEE CURSETJEE

Villa Byculla, Bombay,
August 1st, 1853.

SIR,

The subject-matter of my last letter, viz. the first requirement of the natives of India,—their moral regeneration,—is so vast, so comprehensive, so replete with reflections, and open to such a variety of constructions, that I feel myself unequal to the task of doing it that justice which its importance demands within the limit I propose assigning to the present series of letters, though I may hereafter copiously treat it, and, perhaps, in another form.

2. Two things, however, are certain: first, the moral worth of the natives, however deplorable, is at present very low; and secondly, without you raise it to a European standard, all efforts directed with the best possible intentions, to elevate them politically in the scale of society, is an impossibility just as great, if not greater, than to reconcile their feelings of jealousy, their high and low caste contentions among themselves, or to make a

Brahmin declare he is on an equality with "*Chshetriya*" or "*Veisya*," much less with "*Chandal*" or "*Sooder*," the other grand divisions of the Hindoos: the first the sovereigns of all the classes, the last the most abject of slaves to the others.

3. Would that these caste distinctions could be destroyed! Their venomous effects are destructive to all animation on the part of the people, as a body, to regenerate India; for, according to their scriptures, the Brahmin is declared to be lord of all classes.* "He alone to a great degree engrosses the regard and favour of the Deity; and it is through him, and at his intercession, that blessings are bestowed on the rest of mankind." "The slightest disrespect to one of this sacred order is the most atrocious of crimes."† "For contumelious language to a Brahmin," says the Laws of Menû, "a Sudra must have an iron style, ten fingers long, thrust red hot into his mouth; and for offering to give instruction to priests, hot oil must be poured into his mouth and ears."

4. And so much have these feelings been en-

* Laws of Menû, chap. x.

† Mill's British India, book 2, chap. ii., fully portrays the caste system, its foundation, structure, and effect on the Hindoo mind.

grafted, as it were, on their nature, that, according to Halhed's Code of Gentoo Laws, "if a Sooder sits upon the carpet of a Brahmin, in that case the magistrate, having thrust a hot iron into his buttock and branded him, shall banish him the kingdom."

5. The Hindoos and Mahomedans form (I speak at random, not having the statistics by me just now) seven-eighths of the entire population of India, of which the former are the majority, and of whose religious mandates I have given an outline, as above quoted, from their own *Shasters*. Now the latter, "The Faithful of the Prophet," too, among themselves, have fallen into sects, entertaining deadly animosity towards each other. They are distinguished for their fanaticism. They regard, or are taught to regard by their Peers and Moolnas, (an order of priestcraft who stand just as high in their estimation as a Brahmin does among the Hindoos,) the destruction of an unbeliever as a meritorious act in the sight of Heaven. The political importance of this race of mankind, happily for the rest, is now on the wane.

6. The conglomeration of the remaining eighth, or the rest of the inhabitants, converts to Christianity, Christians of different denominations, Parsees, Jews, Armenians, and others, severally, are insignificant, in comparison to the Hindoos and Mahomedans. The converts to the Christian

religion among the natives of India, the Parsees, and others, by ages of intercourse with the Hindoos, have inoculated much of the ideas, superstitions, and habits of these last in their affairs of life.

7. Speaking, then, generally of the natives of India,—I may say universally,—“*To lie, steal, plunder, murder*, are not deemed sufficient crimes to merit expulsion from society.” Society on the model of Europeans they have none. “The advantage they derive over Europeans” in India “is by practising those acts of meanness which a European detests.” “*A man must be long acquainted with them* before he can believe them capable of that barefaced falsehood, servile adulation, and deliberate deception, which they daily practise.”* Doubtless exceptions will be found, but they are few—very few.

8. There are numerous passages corresponding with the above, founded on the unexceptionable testimony of some of the most competent authorities, in a host of works on India, even of later dates; and those who have devoted their attention to the study of the native character will bear me out, that the peculiarity in native character generally in respect to what is above mentioned has been

* Grant's “State of Society among the Asiatic Subjects of Great Britain.”

pretty nearly the same, without being sufficiently amended for the better, since the days of Warren Hastings.

9. Judging of the moral and political worth of the natives of India at their existing standard, Lord Ellenborough's views in respect to the extensive propagation of education and enlightenment among them, at a rapid rate, appear not to have been propounded without the deepest research into their national and natural character. "Knowledge is power;" and power can be applied towards achieving objects good as well as evil. Prone as human nature in general, the Hindoo in particular, is towards evil, it is a question how far the existing system of education among the natives is calculated to produce those beneficial results its advocates anticipate.

10. "So long as the people in this country had no taste for, nor idea of, a system of English education, as was the case formerly, it was desirable to take the first step to persuade them, and use every endeavour to get it introduced and encouraged among them. But when this object has in a measure been gained, as at present; when schools upon schools have sprung up, and are daily springing up, supported severally by the respective resources of Government, the public, and private individuals, all diffusing English education; when cries of educa-

tion are heard from one quarter and responded to from the other; and when, in short, people, as it were, are bent upon being educational maniacs, is it desirable, I would ask, to stop at where we began twenty-five years ago, or rest contented with giving youth mere general education, and cramming their minds with new ideas indiscriminately in rapid succession? No; I am not singular in my views when I say that the time has now arrived to take the next most desirable step, viz. to do something besides education; to draw and define its currents towards a change in relation to their morals, habits, and ideas, so repugnant to the feelings of more civilized nations." *

I have &c.,
MANOCKJEE CURSETJEE.

* The above is an extract from one of my letters to the late Honourable Drinkwater Bethune, dated December 29, 1850, (a) in answer to one of his on the moral and intellectual culture of the natives of India.

My quoting and appending a selection of my personal correspondence, laid me open to my adversaries' charge, that I am prompted to do so by that frailty so commonly inherent in human nature, and of which there are few who can be said to be altogether free—vanity. I have already, in part, explained in my "Passing Ideas for the Benefit of India and Indians, First Series," (page 20,) and think it right here to add that, when I endeavoured to show, and afterwards demonstrated, how little those who, bent upon raising an outcry against the administration of India, were capable of maintaining their

(a) Page 40.

Villa Byculla, Bombay,
4th August, 1853.

SIR,

To bring up to the English standard the moral development of the natives of India, I stated in my letter No. 10, should be by an entire change in the existing system of educating their children,

stand, from their profound ignorance of the subject-matter thereof, and by being led on by the views of others, not their own, they imputed my warnings to a desire on my part to strip them of their patriotic (!) fame. So I gave them some of these selections from my correspondence of anterior date (omitting the names) to render manifest that I had reiterated the sentiments I gave utterance to before they had thought of their Association. They then gave out that the letters I quoted were "made-up ones," addressed to nobody. I was obliged, on this, to give along with the dates of my correspondence, the names of my correspondents, there being, besides, nothing private about these letters, nor anything of which I may be afraid or abashed by their publication. This explanation will, I trust, remove any impression adverse to my motives, which any one reading my papers might otherwise chance to form by their appearance. My object throughout these papers has been less to draw conclusions, than to place in a readable shape a collection of facts chiefly within my own observation, leaving those competent to test their value and draw their own deductions therefrom.—M. C.

and finishing the training of their youth, by placing the former into boarding-schools at tender age, and the latter into universities or colleges, as in Europe.

2. Whilst this method is undergoing its trial, Government, combined with those bodies of philanthropists who aim at advancing the natives, might, without encountering any formidable difficulty, try another experiment, which I think will not fail to accelerate the accomplishment of that most desirable end.

3. Let Government, in throwing open to public competition all civil appointments in its gift, covenanted and uncovenanted, without the distinction of colour or creed, apply that moral code to every branch of its service, instead of, as now, only applied to its martial branch; or, in other words, let every member of the public service, from the Sudder Judge downward to the Mofussil Carkoon, be subjected to a trial by their own peers,—by punchayet or jury,—on the model of courts martial, or by a tribunal especially provided for them, for the following offences: Falsehood, Trickery, Deceit, Bribery, Corruption; in short, in any way deviating from the path of rectitude in discharge of their public or private duties, coming within the category of offences under the heads of “ungentlemanlike” or “unofficerlike” conduct, for

which military and naval officers are subjected to courts martial, and, on being found guilty, dismissed the service, degraded, or otherwise punished, according to the extent of criminality.

4. The British bulwark in India against foreign invasion, or internal commotion, consists mainly in the discipline of its army,* and that discipline is, in a measure, brought about by a tone of an exalted feeling infused throughout all ranks.

5. A native officer, however low of birth or caste, is as much anxious to preserve his character unsullied as his commandant. He is aware that his warrant is not worth a *cowry's* purchase—he is a lost man in rank, pay, or *abroot*†—if brought to a court martial, and convicted of deliberate falsehood, cheating his comrades, or of other offences against the strict code of the service to which he belongs, although he sees his countrymen and caste in general, out of the army, commit such offences with impunity; because without the dread of becoming brought to a court martial, the offences of the kind are not cognizable by the code applicable to others than those in the army and navy.

* “One of the principal means by which the conquest of India has been made, and the one to which we must chiefly trust for its defence, is the Native Army of the East India Company.”—*Sir John Malcolm*.

† Respect.

6. Even a pariah caste sepoy, or low-born trooper, stands infinitely higher in the estimation of Government and the European public than the Brahmins of the superlative grade of sanctity. And whence the difference? Here is another illustration of the advantage of the training of the natives in the manner I have suggested in my letter No. 10, which I shall presently further demonstrate. A sepoy not merely reads or hears read to him his code on moral as well as martial discipline, but is at the same time a familiar witness to its practical working, by observing how his colonels and captains are cashiered the service, or otherwise degraded, for telling a lie, not fulfilling a pledge, defrauding a man, or committing one of those misdemeanours against morality which is thought so lightly of among the natives.

7. He is a constant observer, also, to the fact, that when even a breath of scandal is once published to the prejudice of an officer, no stone must be left unturned by him to clear his character therefrom. The accuser must be called upon to substantiate his allegation, or atone by apology to the injured party, or the accused must be tried by the martial court, whether by his own seeking, or by being ordered by his superior officers.

8. And how many such courts martial, with their results, irrespective of the rank and position

of the prisoner, is a sepoy constantly observant of? How he sees, learns, or hears that a subaltern in a regiment had turned his back on, and spurned or sneered at his late commandant, who has been declared out of the pale of the society of his comrades, and is nobody: a brother would refuse to receive at a party a brother, a father his son, if cashiered by a court martial for "ungentlemanly" conduct. And how many unfortunate officers, otherwise distinguished by their erudition and position, have, by their frailty, been forced to retire into seclusion from being proved to be "no gentlemen"! The very reverse is the feeling in this respect among the natives.

9. If, then, a sepoy, without even the aid of an English education, and the *ologies* and *onomies* of its higher branches, has his moral standard raised to a commendable point, more by rendering him familiar with practical effects than by mere preaching the precepts of the martial and moral discipline—in like manner, if other natives are placed in a position to practise by example what they read or hear lectures on, their improvement in the right direction would take a better and firmer root; they would strive to stand on a superior ground in these essential requisites, and be the better deserving of Government patronage, and the esteem of the community. But, as it is, the moral advantage of

an ordinary uneducated sepoy—placed in dread of being punished or degraded for offences against morality—under his special training, is greater over the other classes of the natives.

10. Having thus pointed out what Government might effect in giving trial to the experiment in respect aforesaid, I will now state what is required of the body of philanthropists and the instructive public to do.

11. Every institution, public or private, should make it a rule to eject from its roll of members those, whether Europeans or natives, whose moral conduct is shown to fall short of what should appertain to a *gentleman*, those whose characters form themes of public reproach, and those who take no steps to retrieve them from obloquy if assailed on particular points.

12. With the natives, it is unfortunately difficult to make them follow the usages of Europeans in these respects; but the influential members of the native community who would wish to maintain the respectability of their family, their position or character in the estimation of Europeans, must be persuaded, induced, or shamed to cease social or friendly intercourse with those members of their tribe or of the community whose moral character should happen to be eclipsed by questionable conduct. Let, then, Government, the body of philan-

thropists, and the leading men of the several classes of the native community, endeavour, by means such as I have pointed out in my last and this letter, or by any other practicable means, to obtain this, the primary requirement for the people of India—"a change in relation to their ideas of morality, ways of thinking, and modes of acting in the ordinary affairs of life."

I have, &c.,
MANOCKJEE CURSETJEE.

No. 1.

Serene Lodge, Matheran,
26th May, 1860.

MY DEAR MR. HOWARD,

I feel pleasure in sending you my poor tracts on the deeply interesting subject on which we conversed this morning, namely, how best to educate and apply education to anglicise the feelings as well as the ideas of the natives of India. I shall be glad to know how far (if not entirely) you will agree with me in the views I have taken of the several topics discussed in these papers.

You will please return me the MS. copies of the letter to Sir Erskine Perry, after perusal. No.

10—13 of my letters to the Parliamentary Committee treat of the education and regeneration of the natives.

I remain, yours truly,

MANOCKJEE CURSETJEE.

To EDWARD HOWARD, Esq., *Matheran.*

No. 2.

4th June, 1860.

MY DEAR MANOCKJEE,

I return with many thanks the interesting papers which you lent to me. I think there is not a point wherein I do not concur with you.

Believe me,

Very truly yours,

EDWARD HOWARD.

To MANOCKJEE CURSETJEE, Esq.,

Serene Lodge, Matheran.

PART IV.

ON FOUNDING THE YOUNG LADIES' INSTITUTE
AMONG THE PARSEES AND OTHER NATIVES
OF BOMBAY—AN EXPERIMENTAL ONE IN HIS
FAMILY, BY M. C.

No. 1.

Villa Byculla,

27th February, 1860.

MY DEAR MR. FLETCHER,

You will be glad and interested to know, as I am to tell you, that I have at last (though not without waiting many years, nearly twenty years) found that some of my compatriots, however very few as yet, have fallen into my views, of thinking that it is better after all to give their daughters an English education, and train them, as I have mine, à l'Europe. While I stood singular I had no idea of monopolizing the glory, for which I feel grateful to Providence, in enabling me to obtain educated and accomplished daughters. I am to have co-adjutor or coadjutors in prosecuting the great work. I offer apartments in my house for an experimental family school, and my daughters volunteer to superintend it, provided half-a-dozen young ladies,

from among our respectable families, be got to enter the list—of which we have promises from some of our friends. All I now want, or rather my daughters and our friends want, is to secure the services of an accomplished English governess, of the most irreproachable character, to take the office of Schoolmistress, to teach the English language and literature, and European music, to the young folks. I need not say I rely on your kindness to recommend one. I know you will cheerfully comply with my requisition. A liberal salary will be given. The Misses Manockjee join me in presenting salaams to Madam and your daughters, and wishing you all well and happy.

I am, yours sincerely,

(Signed) MANOCKJEE CURSETJEE.

To THE REV. MR. FLETCHER,
Parsonage, Bombay.

No. 2.

The Parsonage,
28th February, 1860.

MY DEAR MR. MANOCKJEE,

Your note of last night was a most agreeable surprise to us, and Mrs. Fletcher joins me in offering you our congratulations on the happy issue of

your long-continued efforts to benefit your fellow-countrymen. The vista seems opening through which the blessings of intellectual culture and amenities of domestic life may reach many homes in India.

I am greatly obliged by your applying to me to assist you in procuring a suitable Governess to commence the important work you contemplate, and very happy shall I be if I can in any way help the good work. For this purpose I should like to have a little conversation with you, when most convenient. If you and your daughters would come any evening (and we shall feel obliged if you will name one agreeable to yourselves) for an hour, after seven o'clock, we could talk over particulars, and my daughters would do their best to amuse Miss Manockjee and her sister with a little music, &c.

At this season of the year we do not go out or receive parties, but our house is always open to see old friends, and especially upon such subjects as you have the happiness to have brought before me.

Mrs. Fletcher and my daughters send their kind remembrance to the Misses Manockjee, and

I am, my dear Manockjee,

Yours sincerely,

(Signed) W. R. FLETCHER.

To MANOCKJEE CURSETJEE, Esq.,

Villa Byculla, Bombay.

No. 3.

Villa Byculla,
2nd March, 1860.

MY DEAR LORD ELPHINSTONE,

I have been anxiously looking for the day to witness others of my compatriots, compeers, and friends among the natives, appreciate my efforts, humble though ardent, and follow my example to train their daughters (as I, under Providence, have mine,) in unison with the customs of Europe, particularly among the English.

The day, though long coming, has, thank God, come at last, as you will find from the enclosed, to and from the Rev. Mr. Fletcher, with the perusal of which I feel sure you will be heartily pleased.

As to my daughters' education, adverted to in my note of the other day, (the receipt of which you so kindly acknowledged,) you will be interested to learn that they have finished their ordinary course of study in a manner alike creditable to themselves and their governess, and gratifying to my feelings; so much so that they are able to assist me in founding this novel school—peculiarly interesting in its objects, formidable in its effects; and tending to break down the barriers of caste, customs, and prejudice, and free their less enlightened sisters from the slavery of ignorance.

In the cares and anxieties I have suffered on

their account, especially since I have found them motherless, now eleven years, I feel grateful to Providence to be able to say that I have not been without my reward, in being blessed with educated daughters—not only enlightened, but also able to appreciate the value of education, and know how to apply it to laudable purposes. To make you the better able to judge of what I have said, I send you a specimen of Miss M.'s mental calibre—a letter I received at Belgaum, on my late tour, from her, in reply to one congratulating her on her birthday, and giving her some sound advice, which a father's heart alone could dictate to a beloved child.

I long for the honour of a quiet conversation with you on this amongst other subjects in which you are warmly interested; but I will not venture on waiting on you till assured (as I hope soon to be) of your perfect recovery of health and strength. May you long enjoy both.

I remain, most respectfully and faithfully,

Ever yours,

(Signed) MANOCKJEE CURSETJEE.

To THE RIGHT HON. LORD ELPHINSTONE,
Parell House.

Enclosure referred to in the preceding Letter.

No. 4.

Bombay, 12th January, 1860.

Very many thanks to you, my dearest and most affectionate Pa, for your kind favour of the 5th January, which I received yesterday with pleasure, but was unable to return my thanks there and then, for Mrs. Camajee's *garee* was standing for us, and I had to go there, and for which delay I beg your forgiveness.

I really do not know in what manner I can express my thanks and blessings to you, and you know well, words cannot express all that which the mind feels, for your favourable advice and injunctions which you showered on your dear child. Providence showers rain on His children, and which they with thankfulness receive; so in the same manner your favourable advice and injunctions are received by your child with all the sincerity of her heart.

What a blessing it is to receive education! How thankful I am to God for putting such good ideas in your head to give education to your dear girls, and taking off the noxious ideas from their heads. I have nothing in my power by which to repay your kindness. The gold of Mexico and Peru and

all their flowing riches are insufficient to repay adequately your many many obligations which we are labouring under ; but I must tell you what I can do for you, and which I always do, day and night, that is, I offer true prayers to the Almighty for you, my dearest Pa—true prayers that come out of pure souls. May God bless you, and may you live in prosperity and happiness. This is the fervent prayer of your beloved and most affectionate child,

AMY M. CURSETJEE.

To MANOCKJEE CURSETJEE, Esq.

*Care of Post Office, Belgaum,
Southern Maratta Country.*

No. 5.

With reference to the above correspondence, His Excellency the Governor (Lord Elphinstone) made the following observations in his address at the distribution of prizes to the pupils of the Vernacular Schools, founded by the "Students' Literary and Scientific Society," at Bombay, at which he presided on the 3rd March, 1860. Extracted from the Society's Report, pp. 40, 41.

"It was only yesterday that I heard of a noble example of the interest taken by a native gentleman

in the education of the female part of the community. Mr. Manockjee Cursetjee, who has himself set an excellent example to his countrymen by educating his own daughters, moved by a generous wish that others should participate in what he feels to be the blessing he has conferred upon his own children, has set on foot a plan, in which he has the support of several influential gentlemen, for establishing a school for native young ladies, under the direction of an English governess. Mr. Manockjee proposes to give up a portion of his own house for this institution; and that his daughters shall assist in the noble task of educating their young compatriots. I need scarcely say that I wish him all success and all honour in this enterprise; which bids fair to remove one of the great obstacles to female education in this country, the teaching of girls by men. If Mr. Manockjee's plan succeeds, I trust that many young native ladies will be inspired by the example of his daughters, and that they will also devote themselves to the education of native girls.

"It would be difficult to overrate the importance of such a movement as this in support of female education—proceeding, as it does, from the natives themselves. In all countries where female education is cared for, and where females are held in honour, the character of the men has been improved in at least as great a degree as that of the females.

The converse of this is also too true; and in proportion as women are neglected and ill-treated, men are found to degenerate."

No. 6.

To CURSETJEE NESSVANJEE CAMAJEE, Esq.

Villa Byculla,

18th March, 1860.

MY DEAR FRIEND 'JEE,

I have real pleasure in sending you a transcript of the correspondence I had with Mr. Fletcher on the deeply interesting subject we conversed, and of acquainting you with reference to his last note to me recommending Mrs. Smith, that she with her husband paid me a visit, and I acceded to her terms, 200 rupees per month for attendance from half-past ten to four p.m. daily, as Governess to our "Young Ladies' Institute."

Having settled this matter, I will presently sketch and give you below an outline of the principles upon which the Institute should work, the sources from which to draw means, and how best to render it deserving of commendation, a model for others to establish like seminaries hereafter on enlarged scales and improved principles.

In this undertaking, namely, to ground an

Institute of the kind for the first time in Bombay, we must ever keep uppermost in our minds that much depends on its *success* to render it generally acceptable to our country-folks, and therefore, the greatest amount of caution, care, and attention will be indispensable in not only giving it birth, but in nursing and fostering its growth.

Before I give you the outline, I must render you my cordial thanks for standing by my side and proffering your co-operation in carrying out this, my long-thought-of project—an object alike creditable and beneficial to the members of our community in general, and especially to those who possess the inclination, courage, and means to shake off their lethargy and prejudice in raising the females of their families from their existing lamentable state, and rendering them befitting companions—socially, morally, and intellectually.

I stand in need of your support not so much in a pecuniary point of view, as to get, as you promised, from amongst your own and others of our respectable families, girls and young ladies to attend.

Yours ever,

(Signed) MANOCKJEE CURSETJEE.

No. 7.

OUTLINE OF THE INSTITUTE.

1. The Institute to be under the control and management of a committee of three ladies and three gentlemen, to be chosen from amongst its originators and supporters.

2. The "Young Ladies' Institute" to consist of a limited number of girls and young ladies, the former between the ages of five and eleven, and the latter between eleven and nineteen and upwards.

3. Only those parents and friends who send pupils to learn to be allowed to bear in equal shares the expense of the Institute.

4. The shares not to exceed eight in number, individual subscribers having the option of taking more than one share.

5. Each shareholder to have the privilege of recommending three girls or two young ladies.

6. None but girls and young ladies of the most respectable families, or of those otherwise distinguished for their intellectual and moral worth, and being well recommended, be admitted into the Institute.

7. There shall be five classes in the Institute, viz.:—

Class 1. Reading, Writing, Arithmetic and English Grammar.

Class 2. Plain Needlework, Knitting, and Embroidery.

Class 3. Geography and Popular Science.

Class 4. Vocal and Instrumental Music.

Class 5. Drawing.

No. 8.

Beaufort Lodge,

April 26th, 1862.

MY DEAR MR. MANOCKJEE,

I cannot let you go to England without writing you a few lines to let you know the progress your children have made during the last fifteen months. The two girls have made considerable progress in Music and Singing, as well as in their French and English studies, and their conduct has been throughout that of ladies. Cursetjee has also made considerable progress, and has been attentive and studious. Jehanghir has progressed well in History, Geography, Arithmetic, and Composition, but has not pleased me with regard to his Writing, Dictation and Grammar, but he has subdued his temper, and has been a good and affectionate child. Little Mary will, I am sure, give you much pleasure, and I hope will turn out a good, sensible, kind-hearted girl, as of her abilities she has made a good use for the last six months.

You must allow me to thank you for the kindness and consideration I have always met with in your family.

I should feel obliged if you would write me a line as to the way in which I have acquitted myself.

With kind regards and good wishes for your journey and stay in England,

I remain, yours sincerely,

(Signed) ALICE DE C. QUINLAN.

To MANOCKJEE CURSETJEE, ESQ.,

Villa Byculla.

No. 9.

Villa Byculla, 26th April, 1862.

MY DEAR MISS QUINLAN,

Here goes your *pugar*. I received your note, for which thanks. You have done your part as well as could be expected under all circumstances, and I wish your services were longer continued, but I trust on my return to do something in prosecution of the subject I have at heart, of forming a public school on a more enlarged scale than our *petit model* of a seminary for the education and enlightenment of the Parsee and Hindoo girls and young ladies.

Yours sincerely,

(Signed) MANOCKJEE CURSETJEE.

To MISS QUINLAN, *Beaufort Lodge.*

